June 2
1927

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

*"But behold, ye cannot hide your crimes from God; and except ye repent they will stand as a testimony against you at the last day."* BOOK OF MORMON, ALMA 39: 8.

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## THE POWER OF PRIESTHOOD*

PRESIDENT CHARLES W. NIBLEY

HERE IS a printed card of radio instructions which reads: The speaker is to speak in a conversational tone; he must not shout; he must not get too far away from this little microphone—"Little Mike", as they call it—and he must not strike the pulpit because this fellow objects to being jarred.

The thought occurred to me that probably in a short time instructions will be given advising the speaker not to speak too loud because the natives of Australia or the natives of Africa, listening in, haven't the same kind of ear-drums as ours, and you may hurt them.

Such may be the developments of science.

### THE CHURCH BETTER UNDERSTOOD

I have been interested in the proceedings of this conference. I am delighted to see this magnificent audience, notwithstanding the rainstorm. It takes more than rain to keep the Latter-day Saints from a conference. We have heard of those who criticize this work, and we have seen all through our lives the opposition that has been manifested to it. This opposition, however, is being overcome by the gradual growth and spread of intelligence and knowledge regarding us, so that we are becoming better understood and appreciated.

### THE VITALITY OF THE CHURCH

From the very beginning the world has been at a loss to account

*Address delivered at the opening session of the Ninety-seventh Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 3, 1927.

for "Mormonism." Only the other day we had in the President's office a distinguished visitor. He said he had been at our Tabernacle, enjoyed our services, noted the class of people; and what he had heard and seen, including his observation of the developments that were being made here by the Church, and the people of the Church, had impressed upon his mind the thought that there was something more to this than he had ever imagined.

In the days of the prophet, when he was laying the foundations of this great work, he had few friends indeed. On every hand he met ridicule, contumely, hatred, persecution, mobbing, tar and feathers. All through his life such was his portion, and you can easily understand how painful it was to endure it. Surely he did not get much out of it in a worldly way, and yet he stood firm and accomplished the work which the Lord gave him to do. It was said in his day: "This man Joseph Smith is something of a marvel. He is a leader. He carries people with him; but when he dies, that will be the end of 'Mormonism'." Well, he was martyred with his brother; the saints were driven, and a new leader—Brigham Young—took hold of the reins.

I recall very well, as a boy in Brigham City, working in the hotel, when noted travelers stayed there—railroad builders—such men as Standford, Huntington and others of that class. I heard them discussing this very point. I was only nineteen years of age, but I kept my ears open. They marveled at the wonderful capacity of Brigham Young as a leader, but they concluded—and that rather surprised me—they concluded that when Brigham Young should die, that would be the end of the whole thing; it would all go to pieces.

Well, it will be fifty years this very year since Brigham Young died. We have had five presidents since that time, President Grant being the fifth, and still this thing called "Mormonism" persists. Not only so, but it is greater to-day than it ever was. It is more powerful, has more influence. It is richer, it is stronger in faith and more potent in every way for good, for righteousness, than ever before since the day that the prophet had the first great manifestation from heaven.

### NOT MISLED OR DECEIVED

What power is it that brings you here? I never saw a congregation like this anywhere else in the world. Religious congregations which I have attended elsewhere are very largely composed of ladies, not men. Our good sisters naturally take more to spiritual longings and spiritual life than men do. In religious circles everywhere else the ladies predominate. But look at this congregation. Here you see strong, virile, hard-headed, forward-looking, determined men. They know what they are about. They are cultured, they are well read. They have traveled as missionaries more than any other people have traveled. So that

I say they are better informed, more cultured, and have had more advantages of education which come from travel than any body of men that can be picked in any state or territory of all the United States. Hence they are not the kind of people who can be misled. They are not misinformed. On the contrary, they know what they are about.

### THE POWER THAT LEADS AND GUIDES

What power, then, what mysterious power is it that has led and guided them and still leads and guides them and holds them together as they are held? Let me tell you what it is. I will read from the book of Doctrine and Covenants, Section 84:

> And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.
>
> Therefore, in the ordinances thereof, the power of godliness is manifest.
>
> And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh.

That is what holds these people together—the power of the Priesthood. And in the administration of it we have seen and do see the power of godliness—not a form of godliness, mind you, but the power of godliness. Paul said that in the latter days men would be "having a form of godliness, but denying the power thereof"; but what I refer to is the power of godliness. Have you ever seen it manifested in your lives? We heard of it this morning from the leader of the Church as manifested in the healing of the sick. We see it in the Temples of the Lord; we see it in the sick rooms; we see it manifested in presidencies of stakes, bishoprics of wards.

In all the leadership of the Priesthood you see that same power of godliness. This is a little different from the overruling and general power of God that is over all nations and peoples. He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined . . . the bounds of their habitation." That is the overruling power of God in all nations. We can trace it readily in this nation from the days of Washington, and even before, down to the present day. The power of God is with this nation. But this power of the Priesthood that the Lord defines in this scripture that I have read is just a little different. It is the power of godliness, of godly lives. It is the power of godly men and godly women, through the ordinances of the Priesthood made manifest, and everyone shares in it.

If I should ask you high priests, seventies, elders, priests, teachers and deacons, who hold the Priesthood, to arise, it would be seen that practically every one here holds the Priesthood, which, as I have read to you, contains and holds and reveals the key of the knowledge of God. That is what the world lacks, that is what they do not have.

### WE HAVE THE WORDS OF ETERNAL LIFE

President Ivins told us this morning about those people who have passed resolutions against us and who say there is going to be a great apostasy, there is little or no tithing paid, and all that. Why, I have heard that sort of stuff all my life. It is not worth listening to. They say: "These 'Mormon' people will get rid of all that foolishness and those visions and the Book of Mormon and prophets, and they will come over to us." Come over to you! What in the name of common sense have you to offer? Husks—merely a form of godliness—no power in it; never was, never will be. It isn't there. We are sorry for you, brothers. We would be glad to help you. We have no ill will, no ill feelings; but when you talk of our leaving what we know we have, and going over to you—oh, please don't mention it. We can say as Peter said to the Saviour, when many could not stand the strong doctrine that the Saviour laid down. I will quote:

> From that time many of his disciples went back, and walked no more with him.
>
> Then said Jesus unto the twelve, Will ye also go away?
>
> Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.
>
> And we believe and are sure that thou art that Christ, the Son of the living God.

That is what we have here—the words of eternal life, the power of godliness made manifest to men in the flesh. Do you see that power of godliness made manifest anywhere else in the world? Look around you and see if you can find it. I haven't seen it elsewhere, but I do know it is here. I see it here every day of my life. I have seen this power made manifest in the mission field very often.

### A MISSIONARY AND HIS FLOCK

Only the other day I received a letter from a young missionary in a foreign country, and he told me he had often heard the elders who return from missions say that about the hardest part of their mission was to leave their field of labour. He said: "I never believed them, but last night we held a meeting at which Elder So and So was presiding, and now I know it is true."

This Elder had been released to return home. He had built up a little branch of some twenty members in the two or three years that he had been there. They were his flock. They had partaken of his spirit. He had brought them from darkness into light. For, let me tell you, darkness covers the earth to-day, spiritual darkness, in the absence of the knowledge of God. People do not know it, but darkness covers the earth and gross darkness the minds of the people. This is a light shining in darkness, and the darkness comprehendeth it not. They do not know it, but it is here just as truly as the Saviour said it would be. And so this

young man, when bidding adieu to his little flock, told them how he had been called on that mission; how keenly his parents had felt to see him leave home, because of the tenderness and love in their hearts for him; how it had taken of his means very considerably to go there and stay two years and more; and what joy he had had, notwithstanding all the sacrifices, in bringing that little flock into the fold.

They had partaken of the Priesthood and the key of the knowledge of God, and now he was to leave them. They had in their hearts boundless gratitude towards him. They were in tears; he was in tears with them. That was the spirit of sacrifice and the spirit of godliness, the power of godliness, made manifest before that people. I mention this to show that it exists in the mission field and here at home, where we work for it, just as strongly as it ever did in the history of the Church.

### THE GREAT POWER IN THE CHURCH

Let me read just another portion of this same revelation. By the way, this revelation was given in 1832, when some of the first Elders had returned from short missions and were telling of this very kind of experience to the prophet, and he inquired of the Lord and received this revelation:

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, [don't forget that, brethren] are sanctified by the Spirit unto the renewing of their bodies.

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

And also all they who receive this priesthood receive me, saith the Lord;

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

And this is according to the oath and covenant which belongeth to the priesthood.

Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

That is the power that leads and governs this Church, if the people want to know it. That is what brings you here; that is what holds you together. That is what impels us to go on missions and give of our lives to the work. These people say: "We will call these 'Mormons' over and they will come to us." I think of the words of Hamlet in the play: "Could you on this fair mountain leave to feed, and batten on this moor?" I don't think so. They won't get many.

### THE PRIESTHOOD PARAMOUNT

Now, my friends, just one word and I close. I am glad to know

of the great work that is done by the Boy Scouts. Splendid! I hope it will be kept up. But I would like to say to you Presidents of Stakes and Bishops—Bishops especially, for they preside over the Lesser Priesthood: In all the fine work of the Boy Scouts, don't forget the deacons' quorums, nor the teachers', nor the priests'. We approve of the good work that is done in other directions. "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." They are a part of our religion. But let it be understood now and forever in our hearts that the paramount thing is the power of the Priesthood of the Son of God, the knowledge of God; for the Saviour Himself said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

A man is spiritually alive who has that knowledge. We have it and we can keep it if we will magnify our callings. Therefore, magnify the Priesthood, glorify the Priesthood, from the President of the Church down to the last deacon. Amen.

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## THE BRISTOL CONFERENCE

Representatives from all parts of the Bristol District, which embraces the south-western part of England from the eastern borders of Wiltshire to Land's End, gathered at Kingsley Hall, Bristol, for Spring Conference, on Sunday May 22nd. President James E. Talmage and Sister May Booth Talmage from Mission headquarters, together with President Carl E. Brown and the traveling missionaries of the District were in attendance.

With carefully constructed recitations treating "The Divinity of Jesus Christ", Sunday School students in the morning service rendered a program emphasizing our Lord's life-mission and His divine attributes. It was shown that Jesus Christ came forth at the appointed time, not to be ministered unto, but to minister; to tread the wine-press alone; to give His life as a ransom for all; to suffer agony and ignominious death—such was the trend of thought impressively developed.

The Mission President carried forward the Sunday School theme in his opening address. He affirmed that we worship Christ as the Son of God, that veneration and reverence such as mortals render to Deity alone should be the adoration we render to our Saviour. In considering the vicarious work of the Master, he said, with earnest injunction, that we must realize that Christ possessed the inherent power of the resurrection as also the mortal characteristic of being susceptible to death, and that His sacrifice for humanity was voluntary and love-inspired.

Sister May Booth Talmage showed the impossibility of accepting the Bible as the word of God, and disbelieving the divine status of Christ. The people who lived before our Lord's birth

in the flesh must have had great faith to believe in Him solely because of the prophets' predictions; yet to-day, after His glorious advent and resurrection, doubt pervades the world concerning the actuality of His mission of redemption.

At the afternoon session President Carl E. Brown gave a report of the work accomplished in the District during the last six months. It was gratifying to note marked increase in several phases of missionary labour, thus: 1,796 hours have been devoted to tracting, and 2,077 hours to visiting investigators; 4,802 gospel conversations have been held; literature has been distributed as follows: 32,000 tracts, 1,377 pamphlets, 13 copies of the Book of Mormon and 50 other books. At the conclusion of the report President Brown treated the biblical text: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Elder Cecil B. Kenner pronounced the Latter-day Saints a God-fearing people, imbued with the knowledge that their mission is one of service to mankind, specifically the spreading of the saving message of the Gospel of Jesus Christ. Elder Gordon P. Owen emphasized the fact that mental and physical endowments do not constitute all the gifts of God to man; even more important is the spirit, and the development of the spiritual side of man's nature is a vital part of training unto perfection. Elder William Paxman affirmed the truth that through obedience to divine principles salvation is assured.

President Talmage continued the theme of the morning with the biblical challenge: "What think ye of Christ?" He decried the doctrine of belief alone as sufficient to save and exalt man. To believe in Christ is to accept and live by His teachings, he declared. He admonished seekers after truth to establish their citizenship in the kingdom of God, for the privilege of entering therein will not exist always—this life is the time for men to prepare to meet God.

The evening session was marked by a continuation of earnest testimony and devout worship. Elder Lavon E. Payne stated that it should be the desire of every Latter-day Saint to so perfect himself in this life that he will be prepared for greater opportunity and responsibility hereafter. Elder Albert B. Carr spoke of the wisdom of searching the scriptures, and held that a careful and prayerful study of the word of the Lord is an important step in the gaining of knowledge that leads to perfection.

(*Continued on page 350*)

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IT HAS always been a cardinal teaching with the Latter-day Saints, that a religion that has not the power to save people temporally and make them prosperous and happy here, cannot be depended upon to save them spiritually, and to exalt them in the life to come."—PRESIDENT JOSEPH F. SMITH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JUNE 2, 1927

## EDITORIAL

### "BUSY BEES"

THIS ATTRACTIVE caption and many others, closely allied in meaning and equally suggestive of energetic and bustling activity, have appeared in bold headlines during recent weeks throughout Great Britain in newspapers both great and small. The result of this widespread publicity has been that the Bee-Hive Girls' auxiliary, a division of the Young Ladies Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints, has not only gained prominence as an important and active organization but is still commanding in increasing measure the attention and wonder of the British public. While in exceptional instances inaccuracies and misstatements have crept into reports concerning Bee-Hive work, due perhaps to the errors of "Special Correspondents" or "Special Commissioners", the effect has been that not only the general features of the Bee-Hive organization have been widely advertized throughout the nation but even the details of the work have been given prominent place, and fair, if not commendatory comment, in really large and influential journals. Column after column of valuable newspaper space has told of the training the Bee-Hive work gives in home management, in literary endeavour, in social service and other uplifting activities, all designed to make for perfect womanhood.

The following summary of the work of the Bee-Hive organization is taken from an extended account published in the *Empire News*, and is herewith reproduced, not only for the reason that it illustrates the liberal space and fair treatment accorded by well informed newspapers, but also because the information therein embodied will be instructive to readers in these lands concerning the high purpose and integrity of this worthy organization:

"During her service [as a Bee-Hive worker] each hive builder has to work to definite tests in seven different fields into which, to use the phraseology of the movement, she is sent to gather honey.

"These fields are named religion, home, health, domestic art, out of doors, business, and public service, and the purpose all through is to teach the girls to perfect their womanhood. The principal hymn or anthem of the Bee-Hive Girls runs:—

Faith in womanhood!
Joy in womanhood!
Splendour in womanhood, strong and serene.
Duty in motherhood!
Beauty in motherhood!
Glory in motherhood! Woman as queen!

"'Cell' filling tests are held in each section and awards made which are worn on the uniform. A section is known as a swarm. These tests are practical as well as educational, religious, and social. For instance, a probationer among many other things is required to keep her own hose in repair for a month, and save or earn her subscription to the swarm. On acceptance each girl chooses her own personal symbol which she embroiders on her uniform and all parts of her clothing and, if she desires, on her private room draperies at home.

"Rigorous tests are also imposed after admission. Among these are to take half-an-hour's physical exercise each day; sleep out of doors or with windows wide open for two months; know the vertical line test for correct posture of the body; mend at least two pieces of clothing weekly for a month; be able to set a table tastefully with dishes clean and properly arranged every day for a month; air and make a bed; do 25 good daily turns or deeds; in one month learn four essential things in bathing a baby; master certain first-aid treatment.

"Later come the various field tests. In the home field the tests include the making of two kinds of bread and cake, cooking meat (four ways), cooking three common vegetables, each in three different ways, soup-making, jam-making, menu preparing, food values, fowl plucking, egg storing and preserving, food buying, laundering, several kinds of housework, sick nursing, and baby minding and bathing and dressing, home entertaining, vocal and instrumental.

"In the health field are tests for first aid, personal hygiene, diet, sleep rules, games, swimming, physical drill, and dancing. The domestic art field includes clay modelling, dressmaking, clothes washing and dyeing, stocking mending, and the like, while in the business field are commercial and typing tests, etc.

"As a girl rises in the order she assembles for herself the bee-hive girls' chain, but she cannot wear it until she has attained the rank of 'keeper of bees,' and then she must personally earn the money to pay for it."

Of an interview with Sister May Booth Talmage, under whose direction the Bee-Hive organizations in these lands are conducted, the *Empire News* says:

Sister Talmage regretted that the Mormon Church was still reviled by people ignorant of the true facts for alleged belief in polygamy and the persuading of girls to go to Utah for use as "plural" wives.

"I want to emphasise as strongly as I can how wrong any such allegation is," she said. "This new work of ours should prove our great purpose among female converts. It is to make them all an ideal woman should be, morally and physically as well as spiritually.

"As to conditions in Utah, the fact that a hundred thousand visitors go there every year; that our Young Ladies' Mutual Improvement

Association, of which the bee-hive girls is a sort of off-shoot, is affiliated with the American National Council of Women and the International Council of Women, of which Lady Aberdeen is a leading light, is surely sufficient to show that our work and purpose with these girls is pure and honest."

Following the appearance of this liberal account in the *Empire News* other journals took up the subject, and their reports of the "newly-discovered" organization range from speculative and fantastic conjectures to unbiased presentation of facts. It seems a strange anomaly that in one paragraph a writer will speak in commendable terms of the high ideals for which the Bee-Hive organization stands and then attempt to defame it with base insinuations. When will men learn the basic lesson taught by the Lord of all, that figs are not borne by thistles, nor grapes by thorns? If men would but apply that principle in attempting to account for the vitality of this Church they would surely find a more plausible explanation than the trite and inadequate allegation that "Mormonism" is a gigantic fraud born of religious fanaticism.

One wonders in connection with the abundant publicity given the Church to what figure the cost of the space devoted to the activities of the Latter-day Saints by the Press of the world would mount. The varying tide of publicity, favourable and unfavourable, concerning this Church, should make all thoughtful people realize that there is something vital in so-called "Mormonism" that makes it a subject of such continued attention. The published and republished evidences of the achievements of its loyal adherents, together with the sporadic appearance of tales branding them as un-Christian and vicious, must appear so inconsistent to any thinking man as to impel him to search deeper to find out the facts.

We heartily thank the journals of this country who have opened their columns to the publication of the virtues of our Bee-Hive work. Moreover, it is difficult to have condemnation even for those who through misunderstanding or misrepresentation have censured this feature of our Church; for even in these cases they have contributed to the good of the organization.

How strange that the presence of five swarms of Bee-Hive girls comprising from ten to twelve girls each, when linked with the name of the Church, stirs an entire nation to curiosity, interest and even mild anxiety, and makes the subject a live topic in the minds of millions of people. Truly the great latter-day work is, as was prophesied, a marvelous work and a wonder!—WALDO L. OSMOND.

## BRIGHAM YOUNG—ONE MIGHTY AND STRONG

THE LABOURS of mythological Hercules are small when com-

pared with the modern and actual achievements of Brigham Young. The renown and great works of the latter will endure in the lives and memories of men.

June 1st marks the one hundred and twenty-sixth anniversary of his birth. He died on the 29th day of August, 1877. During that period of seventy-six years and three months he gained a permanent place among the truly great men of all time.

He heard the message of the restored Gospel, and after careful and deliberate investigation accepted it, by being baptized into the Church of Jesus Christ of Latter-day Saints and having the hands of the authorized servants of the living God laid upon him for the gift of the Holy Ghost. This was done in the year 1832; and from that time his life was one of service to the Lord. He expressed the motivating force of his existence in this short sentence: "I am called to preach the Gospel of Life and Salvation."

He was the constant friend, comforter and supporter of the Prophet Joseph Smith, and stood firm with the Saints in the bitterest trials and persecutions that they have been called upon to endure. Among many other notable services one of the most interesting, thrilling and courageous, one that typifies his spirit and character, was his mission to Great Britain.

Brigham Young left his home for this undertaking on September 14th, 1839. At that time his wife was ill and caring for a three-weeks old baby; his small children were all ailing, and not one member of the household was strong enough to carry even a pail of water. He himself could not walk without assistance, and all were destitute of the material comforts of life. Starting off penniless, he returned home penniless about twenty months later, on July 1st, 1841; but during that time he and his associates had been instrumental in publishing five thousand copies of the Book of Mormon, three thousand copies of the Hymn Book, more than fifty thousand tracts and pamphlets; and they had established the *Millennial Star*, and were able to report a membership of about four thousand souls in Britain besides a large number who had emigrated.

Many times the powers of evil threatened the life of Brigham Young, and he endured severe hardships; but, always trusting in God, he stoutly met every issue, and said: "Every time you kick 'Mormonism' you kick it upstairs; you never kick it downstairs. The Lord Almighty so orders it. Can you destroy a true religion by persecuting it? No."

He is recognized to-day by scientists, scholars and historians as an outstanding figure of his age and an acknowledged benefactor of mankind. Seneca, the philosopher, might well have had such as Brigham Young in mind when he penned these lines:

> The greatest man is he who chooses right with the most invincible resolution; who resists the sorest temptation from within and without; who bears the heaviest burdens cheerfully; who is calmest in storm,

and most fearless under menaces and frowns; whose reliance on truth, on virtue, and on God, is most unfaltering.

The career of Brigham Young was a life spent in the accomplishment of herculean tasks, aided by the wisdom and powers of heaven.—RICHARD L. EVANS.

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## "'MORMONS' BUSY IN GERMANY"

WHEN AUDITORS desire to learn the true financial status of a business organization they usually examine the books and reports of the company concerned, and never rely on personal opinion or upon the statements issued by competitors or upon the hearsay of gossip-mongers. Many misleading, if not false reports would be avoided if over-zealous and too susceptible press correspondents would take note and apply this rule of procedure to their business.

The following appeared in the *Daily News*, London, of May 12th, 1927, and a similar report was published in the *Daily Mirror*, London, of the same date:

Before the war, Mormon proselytisers were refused admission to Germany, or were promptly expelled if they were discovered to be pursuing their activities, says a Reuter's Bochum message.

For several weeks now, however, the Latter-day Saints have been actively engaged in making converts to their sect, and have given a number of public lectures without official interference. Many persons are demanding that prompt and vigorous action be taken to put an end to the propaganda by removing the propagandists.

"For several weeks" would lead the reader to believe that a new "Mormon" campaign had just begun in Germany. Missionary work there began more than three quarters of a century ago and has continued unabated except during the period of the Great War. It is true that at times the activities formerly were curtailed in some districts; but this is also true of scores of other organizations in Germany under the strict vigilance of the militaristic government. Tens of thousands of honest souls have accepted the Gospel in that country. Large numbers have emigrated and a substantial membership still remains. The Mission Presidents of the German areas report continued and increasing success. Never before have conditions there been so favourable as at present.

"Many persons", etc., suggests that there is a nation-wide, organized campaign against the Latter-day Saints. Such is not the case; a statement of this vague kind could be made against any organization that exists.

On November 19th, 1926, a tablet dedicated to the memory of Dr. Karl G. Maeser was unveiled in Meissen, Saxony, under the auspices of the Church of Jesus Christ of Latter-day Saints.

Mission Presidents and missionaries attended, together with a great concourse of German people and their local officials. The United States Consul and two Vice-Consuls represented their country. Every possible courtesy was extended by the people who gathered and also by the government officials.

Rooms in public school-houses of all grades have been placed at the disposal of the Church, for the holding of religious services, in towns wherein the Latter-day Saints have no meeting places of their own, and the great City Hall in Berlin has been the scene of the conferences of that District.

The resident members of both the Swiss-German and German-Austrian Missions are united in faith and good works, and are at peace with their townsmen and fellow-countrymen generally. The restrictions and interferences respecting religious liberty and freedom of conscience, such as featured so unbecomingly the old but now demolished system of autocratic government, have given place to a recognition of individual rights in worship. Given their liberty the true-hearted Teutons are seeking entrance into the Church of freedom, founded on truth—the Church of Jesus Christ of Latter-day Saints.

Our missionary work in Central Europe is making gratifying progress.—Richard L. Evans.

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## THE BEE-HIVE GIRLS

On Sunday, May 1st, and occasionally since, there appeared in Nottingham large placards announcing the presence of "'Mormon' Bee-Hive Girls" in that city, with the result that no little comment was aroused in the Midlands, for the Bee-Hive girls had scarcely been heard of in that section before. Since the type of publicity that arose therefrom gave uninviting notoriety to the Bee-Hive work, it was clearly evident that some authentic information concerning the aim, purpose and activities of these organizations was needed—a need no less apparent to unbiased newspapers of the vicinity than to members and friends of the Church. Accordingly Sister May Booth Talmage, President of the Relief Society and Mutual Improvement Association of the Church in this country, submitted, by invitation, an article embodying in concise form some of the objectives which this worthy organization seeks to attain; and with the courtesy characteristic of newspapers of the higher class, the *Nottingham Evening News*, in its issue of May 14th, published in part the informative facts furnished by Sister Talmage, as follows:

"'The best laid plans of mice and men gang aft agley!'"

"Whatever was the purpose of those who recently placarded Nottingham with signs concerning "Mormon Bee-Hive Girls," it served to stimulate inquiry as to the real facts concerning a highly commendable organization.

"As one department of the Young Ladies' Mutual Improvement Association—this being one of the auxiliaries of the Church of Jesus Christ of Latter-day Saints, miscalled 'Mormon', and a charter member of the National Council of Women of the United States—the bee-hive movement was developed to form a sister society to the Boy Scouts before the Girl Scouts organization [not the Girl Guides] came into existence. Its emblem is the bee-hive—the symbol of thrift, industry, and conservation.

"The entire structure of bee-hive work is developed along the lines of symbolism, the inspiration for which came from Maeterlink's 'Life of the Bee'.

"Cells are filled by each girl 'gathering honey'—accomplishing worthwhile tasks—in these seven fields of activity: Religion, home, domestic art, health, out of doors, business, and public service."

FIELDS OF ACTIVITY

"Cells are filled in the 'Field of Religion' by memorising Scripture; telling good stories from the Testament, doing daily good turns, etc., in the 'Field of Home' by practical work in cooking and marketing, laundering, housekeeping, care of the sick and home entertainments; in the 'Field of Health' by doing work along lines of first-aid, personal hygiene, games, swimming, and other forms of health-promoting exercise; in the 'Field of Domestic Art' by learning to sew, knit, crochet, paint, model in clay, and to become familiar with the principles of house-furnishing; in the 'Field of Out Doors' by studying nature in all its aspects; in the 'Field of Business' by learning to earn and to save, to be accurate in accounts and if necessary to be self-supporting; in the 'Field of Public Service' by knowing the history of the town, district, or nation in which one lives, by helping to carry out public enterprises and entertainments and by promoting good laws, healthful sanitation, and other features of public interest."

AN APPEAL FOR FAIR PLAY

"As yet there are but five 'swarms' in England, and each of these has been formed by special request from the girls themselves, who belong to the Mutual Improvement Associations. The second organization within the Nottingham District was effected on Monday, May 9th. There is no desire to supplant the Girl Guide movement where such is established.

"Naturally enough we strongly object to efforts to bring an organisation having worthy aspirations and lofty ideals into unfavourable notoriety, or of linking its name with sensational, malicious, and untrue stories concerning a people whose achievements and ideals challenge the admiration of all intelligent men and women who know whereof they speak."

## THE BRISTOL CONFERENCE

(*Concluded from page 343*)

Sister Talmage spoke appreciatively of the encouraging results of the Relief Society and auxiliary organizations in these Missions as elsewhere. She pointed out that there are throughout the world over sixty thousand members of the Relief Society organization and that over one hundred thousand of the youth of the

Church are enrolled in the Mutual Improvement Associations. Such numbers of workers unitedly devoted to the service of the Lord wield a mighty influence for good, she averred. Elder Francis A. Rainsdon related with expressions of heartfelt gratitude the conversion and baptism of his mother into the Church. Elder James H. Cantwell explained the meaning of the term, "Kingdom of God", asserting that with the restoration of the Gospel in this dispensation the Kingdom of God was verily established upon the earth. President Talmage delivered the concluding address of the conference. He deplored the teaching of doctrines that essay to explain away the well attested facts regarding the resurrection and ascension of the Lord Jesus Christ. He then explained the teaching of the Church concerning the literalness of the resurrection and the actuality of Christ's ascension, and declared that the Christ will again return, which event will mark the inauguration of a reign of peace and righteousness upon the earth.

Appropriate musical selections were rendered by Sisters Ethel Jenkins, Elsie and Edith Bryant and Elder Gordon P. Owen. Comprehensive accounts of the conference were published in the *Western Daily Press* and the *Evening Times and Echo.*

CECIL B. KENNER, District Clerk

## FROM THE MISSION FIELD

**Doings in the Districts:** *Liverpool*—At a service held in Liverpool on May 27th, one person was baptized by Elder Seth W. Pixton and confirmed by President James E. Talmage. A short address on the significance of baptism was delivered by Elder Waldo L. Osmond.

**Appointment and Release:** Elder Waldo L. Osmond has been appointed President of the Nottingham District, in succession to President Marvin P. Thain, who has been honourably released to return home on account of illness in his family. Elder Osmond has served devotedly for the last few months as Associate Editor of the *Millennial Star* and now enters upon his duties of presidency with the advantages of unusual experience and high zeal for service in the field.

**Arrivals and Assignments:** The following missionaries arrived in Liverpool on May 28th, aboard the *Montclare*; they have been thus assigned:

For the British Mission—Nephi Cutler, Salt Lake City, Utah, to the Sheffield District; William J. Matheson, Chicago, Illinois, to the Nottingham District; Rulon S. Satterfield, Pocatello, Idaho, to the Manchester District.

For the French Mission—Halvor G. Berrett, Salt Lake City, Utah.

## THE DYING PROPHET

"JOSEPH, JOSEPH, JOSEPH, JOSEPH"

[Last words of President Brigham Young]

[NOTE—This tribute in verse was written shortly after the death of President Young by Elder Henry W. Naisbitt, Associate Editor of the *Millennial Star*. It was first published in the *Star* of October 1st, 1877].

"Joseph, Joseph, Joseph, Joseph", softly murmured Zion's chief;
As life's pulses weakened, ebbing, in the midst of loving grief;
Ah! the tale that tells is grander than the epics men have made,
For it speaks of recognition; Joseph was the man he loved!

He, the dying, prostrate leader, grasped in death the friend of yore,
Come to give a welcome greeting as he neared the other shore;
Faithful, steadfast, tried and trusted, well thy mission thou hast done,
Joseph meets thee, on the threshold, of the kingdom thou hast won.

True beside the great Ohio, true upon Missouri's plain,
True where Far West's prairies reaching, untouched by defection's stain;
True where Mississippi's waters glassed the Temple's towering dome,
True when Carthage sent its victims from their desolated home!

True when fleeing from the hunters, as the antelope flew by;
True when camped 'mid death and sorrow, 'neath the silent winter sky;
True in all that wondrous passage—pilgrimage to peace, from strife;
True in Utah's proud dominions, marked by thy devoted life!

This the mission Jesus gave thee, Joseph on thy shoulders laid,
When his great heart quivered—feeling that his life would be betrayed;
So he passed in trust unshaken, as by revelation filled:
Joseph, Brigham—neither faltered, until death their efforts stilled!

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## DEATH

NIGHTINGALE—Pauline Martha Nightingale, seven-months old daughter of Brother and Sister Thomas and Lucy Nightingale of the Nuneaton Branch, Birmingham District, passed away on May 7th. Funeral services were held on May 11th under the direction of Elder Laurence Peterson.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN